

A  
TRUE AND  
Strange Discourse of  
the Trauailes of two English

Pilgrimes: What admirable accidents be-  
fell them in their iourney towards Ie-  
rusalem, Gaza, Grand Cayro,  
*Alexandria, and other  
places.*

---

Also, what rare Antiquities, Monuments, and no-  
table memories (according with the ancient re-  
membrances in the holy Scriptures) they saw in *Terra  
Sancta*: with a perfect description of the old  
and new *Ierusalem*, and situation of  
*the Countries about them.*

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A Discourse of no lesse admiration, then well  
worth the regarding: Written by *Henry Tim-  
berlake*, on the behalfe of himselfe and his  
fellow Pilgrime.

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*Translated into English by learnedm Thomas Dorney Thredman*

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A true and strange Discourse of the  
late trauailes of two English Pilgrimes : What  
admirable accidents befell them in their  
*ourney to Ierusalem, Grand Cayro,  
Alexandria, &c.*



Although it passe as a generall  
Prouerbe, that Trauellers may  
tell leasings by authoritie, yet I  
being no way daunted by that  
big beare thunderbolt, but confi-  
dently standing on the iustice of  
my cause : my kind commendat-  
ions to all you my deere friends  
first remembred, thus from Ieru-  
salem I beginne to salute you. You shall vnderstand,  
that since my departure from Grand Cayro towards the  
Holy Land, I wrote you a letter from Rama. (This  
Rama is a place where the voyce was heard of Rachell,  
weeping for her children) wherein I certified you of all  
my proceedings, from Grand Cayro euen to that very  
place. I sent it with seuen other Letters beside to Damasco  
in a Carauan, from thence to be conueied to Constanti-  
nople : But doubting least the said packet is not as yet  
come to your hands, I thought good to write againe  
vnto you, concerning all my aforesaid proceedings; as  
also the rest of my voyage to Ierusalem, with my  
imprisonment and troubles in the Citie, and what me-  
morizable Antiquities I saw there and else where, vntill  
my returne backe to Alexandria. First, you shall  
know, that I departed not from Grand Cayro till the

ninth of March, vpon which day I came to the place where (it is said) the Virgin Mary did stay with our Saviour Christ: So farre was I accompanied by Anthony Thorpe, and foure others that went to Grand Cayro with mee, but there left mee, departing backe to the Citie, and I with my fellow trauceller, Maister Iohn Burrell, both of vs being in our Pilgrimes habits, came that night to a Towne called Canko, where wee were glad to take vp our lodging in a yard, hauing no other bedding then the bare ground. The next day we departed thence, and came to a Towne in the Land of Gozan, where we met with a company of Turkes, Iewes, and Christians; and some 750 Camels, all which were bound for Damasco ouer the Desarts; yet was there amongst them two and twenty Grekes and Armenians, whose purposed trauaile lay to Ierusalem, which made vs the gladder of their company. At this Town being named Philbits, we stayed two daies and one night: in which time I went into a house where I saw a very strange secret of hatching of Chickens, by artificiall heats, or warmth: The like I had sene before at Grand Cayro, but not in such extraordinary numbers or multitudes as here: the manner whereof I will declare as followeth. The Country people inhabiting about this Towne, foure or five miles distant euery way, bring their egges in apt carriage for the purpose, vpon Ases or Camels, to this place, where there is an Ouen, or Furnace, purposely kept temperately warme, and the Furner or Maister thereof standeth ready at a little dowe to receiue the Egges of euery one, by sale; vnlesse that when the number arises so high (as to ten Camels loading or more) then hee filleth a measure by sale, and after that ouer measures all the rest. And I tell you this for a truth, that I saw there receiued by the Furner, Cooke, or Baker, in one day, by sale, and by measure, the number of thirty five or forty thousand Egges: and they told mee, that for thre daies space together, hee doth nothing but

still



still receive in Eggs, and at twelve daies end they come  
 againe to fetch Chickens, sometimes at ten daies, and  
 sometimes (but not very often) at seven daies, according  
 as the weather falleth out. Perhaps some two hundred  
 persons are owners of one Raungefull, some having  
 2000, some one; or more or lesse, as the quantities  
 amount to: The furner noteth the names and portions  
 of every bzynger; and if he chanceth to have a hundred and  
 fifty thousand, or two hundred thousand at one heate (as  
 many times it chanceth that hee hath) yet doth hee min-  
 gle them all together, not respecting to whom they seve-  
 rally belong. Then hee layeth them one by one upon his  
 Raunge, so nere as they can lye and touch each other:  
 having first made a bed for them of Camels dung burnt;  
 and the place whereon the ashes doth rest, is of a very  
 thinne matter made of earth, but mixed with the Ca-  
 mels dung in the making, and some Pigeons dung  
 amongst it: yet heerein consisteth not the secret onely: for  
 there is a concave or hollow place about thre foote bredth  
 under it, whereon is likewise spread another layer of  
 Camels dung, and under that is the place where the  
 fire is made. Yet can I not rightly call it fire, because  
 it appeareth to be nothing but embers: for I could not  
 discern it but to bee like ashes, yelding a temperate heat  
 to the next concave, and the heate being resisted by the  
 layer of dung next it (which dung being greene, and  
 laid upon pieces of withered trees, or rather boughes  
 of old dead trees) deliuereth forth an extraordinary va-  
 pour, and that vapour entrencheth the hollow concave next  
 under the Eggs, wherein time it pierceth the aforesaid  
 mixed earth, which toucheth the ashes whereon the Eggs  
 are laid, and so serveth as a necessary receptacle for all  
 the heate coming from underneath. This Artificiall  
 heate glyding through the embers whereon the Eggs  
 lye, doth by degrees warme through the shelles, and so  
 infuseth life by the same proportions of heats: thus in

seuen, eight, nine, ten, or sometimes twelue daies, life continueth by this artificiall meanes. Now when the Furner perceiueth life to appeare, and that the Shelles begin to breake, then hee beginneth to gather them: but of a hundred thousand, hee hardly gathered threescore thousand, sometime but fifty thousand, and sometime (when the day is ouercast) not twenty thousand: and if there chance any lightning, thunder, or vaine, then of a thousand hee gathers not one, for then they all miscarry and die. And this is to bee remembred withall, that bee the weather neuer so faire, the aire perfect, cleere, and euery thing as themselves can desire, and let the Chickens be hatched in the best manner that may bee, yet haue they either a Claw too much, or too little: for sometimes they haue five Clawes, sometimes sixe, some but two before and one behind, and seldome, very few or any in their right shape. Afterwards, when the people come to receiue their Egges that before had brought them in, the Furner giues to euery one ratably, according as the Furnace yieldeth, reseruing to himselfe the tenth for his labour. Thus haue you the secret of hatching Egges by heat artificiall at the Towne of Philbits in the Land of Gozan, which I thinke were in vaine to be practised in England, because the aire there is hardly ten daies together clarified, neither is there any Camels dung, though they haue dung of other beasts euery way as hot: therefore when the Sunne is in Cancer, Leo, or Virgo, you may, if you please, try what may be done. Perhaps some will thinke this to be a lye, or fable, but to such I answer, I can vrge their credence no further then my faith and truth can perswade them: And if thereon they will not beleue me, let them take paines to make their owne eyes a witness, and when they haue payd as deere as I haue done (for the sight of this and other things cost mee an hundred Sparkes in fifty daies) their iudgements will be better confirmed.

But now to my iourney toward the desert of Arabia, which

which I was of force to passe before I could come to the  
 holy Land. Then we departed from the Towne Philbits,  
 traucelling all night in company with the Carauan of Da-  
 masco, and the fourteenth at nine of the clock we pitched  
 our tents at Baharo in the land of Gozan. From thence  
 wee departed that night, and the 15 at night we pitched  
 at Salhia, which is to the eastward of the land of Gozan,  
 and stands on the borders of the Arabian Desarts: there  
 we stayed two daies for feare of the wild Arabes, and de-  
 parted thence the 17. Wee passed that night ouer a great  
 bridge, vnder which the salt-water standeth. This water  
 comes out of the Sea from the parts of Damietta, and by  
 mens hands was cut out of that place, some hundred and  
 fifty miles into the maine Land, by Ptolomeus King of  
 Egypt, who purposed to bring the Red sea and the Medi-  
 terran all into one: but when hee foresaw, that if hee had  
 gone through with his worke, all his Countrey had bene  
 quite drownded, he gaue it ouer, & builded a bridge there to  
 passe ouer. This place parteth Arabia and Egypt, & no so-  
 nter had we past this bridge, but we were set vpon by y<sup>e</sup> wild  
 Arabes, and notwithstanding our great company (for we  
 were more then a 1000 persons) a Camell laden with  
 Callicoes was taken from vs, 4 of our men hurt, and one  
 of them mortally wounded, & the Arabes ran away with  
 the prey, we being unable to helpe it, because it was night.  
 The next day we pitched by a wel of brackish water: but I  
 forgot to tell you y<sup>e</sup> my fellow Pilgrime, John Burrell,  
 escaped very narrowly in y<sup>e</sup> last nights bickering: there we  
 rested our selues till 3 of the clocke in the afternoon, which  
 they call Lasara: for the Arabians and Egyptians diuide the  
 day into foure parts: then we departed and pitched y<sup>e</sup> next  
 morning at a Castle in y<sup>e</sup> desert called Carga, which is one  
 of y<sup>e</sup> three Castles which y<sup>e</sup> Turks keepe in y<sup>e</sup> desarts, to de-  
 fend all trauellors from the wild Arabes: Therefore there  
 we paid a certaine tare, which was sixty peces of silver of  
 two pence a peece value, for each man or boy, & seuentie six  
 pences

peeces for a Camell laden, and fourteene for a Mule: Having paid this imposition we departed, and pitched againe the 19 at another backish well, from whence setting onward, we pitched the 20 of March at the second Castle called Arris, kept also by the Turks, in the said deserts, where our fare was but twenty peeces of silver for each passenger, and thirty for a Camell. From thence we were guided by many Soldiers to y third castle called Raphael, making one long iourney of 24 houres together: Here it is said that the Kings of Egypt and Iudea, fought many great Battailles: which to mee seemed very unlikely, because there is nothing to releue an army withall, except sand and salt water.

There we paid ten peeces euery passenger, and 20 for a beast. So departing thence, the 21 in y morning, we pitched at Gaza in Palestine, a goodly fruitfull country, & there we were quitted of all the deserts. In this towne I saw y place where (as they told vs) Sampson puld downe the two Pillars, and slue the Philistines: & surely it appears to be the same towne, by reason of the situation of the country: There we payd 22 peeces for each beast, and ten each passenger. From thence we departed, & pitched at a place called in Arabian Canuie, but by the Christians called Bershaba, being vpon the borders of Iudea, where we paid but 2 peeces of silver each one, and foure for a beast. Departing thence, the 23 in the morning, we pitched our Tents vpon a grane close vnder the wals of Ramoth in Gilead: there I stayed all y day, and wrote eight letters for England by the forenamed Carauan which went for Damasco, to be co-ueied to Constantinople, and so for England. The next day being y 24. in y morning, I with other Christians, set toward Ierusalem, & the great Carauan went their way for Damasco, but we pitched short that night at a place called in Arabian Cudechelanib, being 16 miles from Hebron, where the Sepulchre of our father Abraham is, and 5 little miles fro Ierusalem. From thence we departing in y morning

ning being our Lady day in Lent, and 9 of the clock before  
none, I saw the Citie of Ierusalem, when kneeling down,  
& saying the Lords praier, I gaue God most hartly thanks  
for conducting me thither, to behold so holy a place with my  
eyes, wherof I had read so often before. Coming within a  
furlong of the gates, I with my companion M. Iohn Bur-  
rell, went singing & prayling God, till we came to the west  
gate of the City, & there we stayed, because it is not law-  
full for a Chyistian to enter vnadmitted. My companion  
advised me to say I was a Greek, onely to auoyd going to  
Passer: but I not hauing the Greek tongue, refused so to  
do, telling him euen at the entry of the gate, that I would  
neither deny my Country nor Religion, wherupon being  
demanded who we were, Passer Iohn Burrell (answering  
in the Greek tongue) told them that he was a Greek, and  
I an Englishman. This gaue him admittance to the Greek  
Patriarke, but I was seized on & cast in prison, before I  
had stayed a full houre at the gate, for y<sup>e</sup> Turkes flatly denie-  
d, y<sup>e</sup> they had euer heard either of my Quen or country,  
or that she paid them any tribute. The Pater Guardian,  
who is the defender of all Chyistian Pilgrimes (and the  
principal procurer of my imprisonment, because I did not  
offer my selfe vnder his protection, but confidently stood to  
be rather protected vnder the Turke then the Pope) made  
the Turke so much my enemy, that I was reputed to bee  
a spy, and so by no meanes could I bee released from the  
dungeon.

Now giue me fauor to tel you how it pleased God (y<sup>e</sup> very  
day) to deliuer me, & grant me passe as a Protestant, with-  
out yielding to any other ceremony, then cariage of a wax-  
candle onely, far beyond my expectation. Here let me re-  
member you, y<sup>e</sup> when I staid at Ramoth in Gilead, where  
I wrote the 8 letters for England by the Carauan of Da-  
masco, hauing so good leisure, I went to a Fountaine to  
wash my soule linnen, & being earnest about my busines,  
suddenly there came a Poore vnto mee, who taking my  
cloaths

cloathes out of my hand, and calling me by my name, sayd he would helpe me.

You doubt not but this was some amazement to me, to heare such a man call me by my name, and in a place so far distant from my friends, country & acquaintance: which he perceiuing, boldly thus spake in y<sup>e</sup> frank tongue, why Captaine, I hope you haue not forgotten me, for it is not yet 40 daies since you set me a land at Alexandria, with y<sup>e</sup> rest of those passengers you brought from Argier, in your ship called y<sup>e</sup> Troian? and here is another in this Carauan, whom you likewise brought in company with, that would not be a little glad to see you. I demanded of him if he dwelt there: he answered me no, saying, that he and his fellow were going in that Carauan to Damasco (which place they call Sham) and from thence to Begdar, which we call Babylon, & from thence to Mecha to make a Hadgee, for so they are called when they haue been at Mecha: moreouer, hee told me, that he dwelt in the Citie of Fesse in Barbary.

This man (in my mind) God sent to bee the meanes of mine immediate deliuey: For after I had taken good notice of him, I well remembred that I saw him in my ship, though one man among 300 is not very redily known: for so many brought I fro Argier into those parts, of different Nations: as Turks, Mores, Jewes & Christians: I desired this man to bring me to y<sup>e</sup> sight of his other companion, which (hauing washed my linnē) he did, & him I knew very redily. These two concluded, y<sup>e</sup> the one of them would depart thence with the Carauan, & the other go along with me to Ierusalem, which was y<sup>e</sup> more befoze remembred: & such kind care had the Infidel of me, y<sup>e</sup> he would not leaue me vnaccompanied in this strange Land: which I cannot but impute to Gods especial prouidence for my deliuerance out of prison, or else had I bene left in most miserable case.

When this More saw me thus imprisoned in Ierusalem, my dungs being right against y<sup>e</sup> Sepulchrs of Christ, albeit he wept, yet he had me be of good comfort, & went to y<sup>e</sup>  
Bashaw.



Bashaw of the Citie, and to the Saniacke, before whom he took his oath, that I was a Pariner of a ship, which had brought two hundred and fifty, or three hundred Turks and Mores into Egypt from Argyer and Tunis, their journey being vnto Mecha.

This Moze (in regard he was a Muzzleman) preuailed so well with them, that returning with six Turks backe to prison, he called me to the doore, and there said vnto me, if I would go the house of the Pater Guardian, and yield my selfe vnder his protection, I should bee enforced to no Religion but mine owne, except it were to carry a candle: to the which I willingly condescended.

So paying the charges of the prison, I was presently deliuered, & brought to the Guardians Monastery, where the Pater comming to me, took me by the hand, & bad me welcome, maruelling I would so much erre from Christianity, as to put my selfe rather vnder y<sup>e</sup> Turks, then his protection: I told him, what I did, was because y<sup>e</sup> I would not go to Masse, but keepe my conscience to my selfe: He replied, y<sup>e</sup> many Englishmen had bene there, but (being Catholiques) went to Masse, telling the Turks at the Gates entrance that they were Frenchmen, for the Turks know not what you meane by the word Englishman; aduising me further, that when any of my countrymen undertook the like tra-uaile, at the gates of Ierusalem they should terme themselves either Frenchmen or Brittans, because they are well knowne to the Turkes.

This, or such like, conference pass between vs: and further he asked me, how old our Quens Maiesty was, and what was y<sup>e</sup> reason she gaue nothing to y<sup>e</sup> maintenance of the holy Sepulchre, as well as other things & Princes did: with diuerse other scruiolous questions: whereto I answered accordingly. This day being spent euen to twilight, M<sup>r</sup>. John Burrel, who passed as a Greeke without any trouble came in vnto vs, being neuerthelesse constrained to this Monastery, or else he might not stay in the Citie; for such



sway do the Papists carry there, y<sup>e</sup> no Ch<sup>r</sup>istian stranger can haue admittance there, but he must be protected vnder them, or not enter the City. M<sup>r</sup>. Burrell and I being together in the court of the Monastery, 12 fat-fled Friars came forth vnto vs, ech of them carrying a wax-candle burning, & two spare candles beside, the one for M<sup>r</sup>. Burrell, the other for me. Another Fryer brought a great Basen of warme water, mingled with Roses and other sweet flowers, and a Carpet being spread on the ground, & Cushions in chaires set orderly for vs, the Pater Guardian came and set vs downe, giuing each of vs a candle in our hands, then came a frier and puld off our hose, and (setting the Basen on the Carpet) washed our feete.

So soone as the Fryer began to wash, the twelue Friars began to sing, continuing so till our feete were washed, which being done, they went along singing, and we with the Guardian came to a Chappell in the Monastery, where one of them began an Oration in forme of a Sermon, tending to this effect, how meritorious it was for vs to visite the holy Land, and see those sanctified places where our Saniours feet had trode.

The sermon being ended, they brought vs vnto a chamber where our supper was prepared; there we fed somewhat fearefully, in regard y<sup>e</sup> strange cats haue as strange qualities: but committing our selues to God, & their outward appearing Ch<sup>r</sup>istian kindnes, we fel to heartily, sapt very bountifully, and after (praising God) were lodged decently. Thus much for my first entertainement in Ierusalem, which was the 25 of March 1601, being our Lady day in Lent. Now followes what y<sup>e</sup> Friars afterward shewed me, being thereto appointed by the Pater Guardian. Early the next morning we arose, and hauing saluted the Pater Guardian, he appointed vs seuen Friars & a Troughman: so forth we went to see all the holy places in y<sup>e</sup> Citie which were to be seene, except those in Sepulchra Sancta; for y<sup>e</sup> requited a whole daies wo<sup>r</sup>k afterward, and at euery place  
where

where we came we kneeled down, & said the Lords prayer.

The first place of note that the friers shewed vs, was the place Iudiciall next the house of Veronica Sancta: and demanding of them what Saint that was, they told me it was she that did wipe our Saviours face, as he passed by in his agony.

Descending a little lower in the same street, they shewed me the way which our Saviour Christ went to crucifying, called by them Via Dolorosa.

Then on the right hand in the same street, I was shewen the house of the rich glutton, at whose gate pore despised Lazarus lay.

Holding on our way down this street, we came to a turning passage on the left hand, whence they told me Simon Sireus was comming toward the Dolorous way, when the Souldiers seeing him, called him, and compelled him against his will, presently to helpe our Saviour to carry his Crosse.

Then they told mee, that in that same place the people wept when Christ answering, said unto them, Oh daughters of Ierusalem weepe not for mee, &c.

Next they shewed mee the Church where the Virgin Mary fell into an agony, when Christ passed by carrying his Crosse.

Afterward they brought me to Pilates Palace, which though it be all ruinated, yet is there an old Arch of stone, which is still maintained by the Christians, & it standing full in the hie way, we passed vnder it: much like the way of passage vnder Mr. Hammons house in the Bulwourke, but that the Arch is higher: for vpon that Arche, is a Gallery which admitteth passage (ouer our heads) from one side of the streete to the other: for Pilates Palace extendeth ouer the high way on both sides, and Pilate had two great windowes in the said Gallery, to gaze out both waies into the street, as Maister Hammon hath the like aduantage at both his windowes.

Into

Into this Gallery was our Saviour brought when he was sholven vnto the Iewes, & they standing below in the stræt, heard the words, Ecce Homo. A litle from this place, is y<sup>e</sup> foot of y<sup>e</sup> staires where our Saviour did first take vp his Crosse. Then they brought me to the place where y<sup>e</sup> Virgin Mary was conceived and bozne, which is the Church of S. Anna, and no Turkish Church. Next they shewed me y<sup>e</sup> pole where Christ cleansed the Leapers, and then guiding me to S. Steuens gate, a litle within it vpon the left hand, they shewed me the stone wherewith S. Steuen was stoned. From hence I saw the staires going vp to Port Area, at which port there are diuers Reliques to be sene, it was y<sup>e</sup> East gate of y<sup>e</sup> Temple which Salomon built vpon mount Moria, in which Temple was y<sup>e</sup> place of Sanctum Sanctorum, but now in that place is builded a godly great Church belonging to the Turkes.

Thus spent I y<sup>e</sup> second day, being the 26 day of March, all within the gates of Ierusalem, except my going to see y<sup>e</sup> stone wherewith Saint Steuen was stoned. The next day being the 27, hauing done our duty to God, and the Pater Guardian, we hired Asses for the friers & the Troughman to ride on, and going forth the Citie gates, wee mounted and rode directly towards Bythinia.

By the way as we rode, they shewed me the place of y<sup>e</sup> fruitlesse fig-tree, which Christ cursed: next, the Castle of Lazarus, that Lazarus whom Christ loued so well: for his house or Castle was in Bythinia, but it was utterly ruined and nothing to be sene but the two sides of the wall.

In the same Towne they shewed me the house of Mary Magdalē, but so ruined, y<sup>e</sup> nothing is left of it but a peece of a wall: there I saw likewise Marthas house, consisting of 3 peeces of a wal: & thence they brought me to y<sup>e</sup> stone where y<sup>e</sup> two sisters told Christ y<sup>e</sup> Lazarus was dead, fro whence passing on, they shewed me y<sup>e</sup> place where our Saviour raised Lazarus from death, after he had layen thre daies in y<sup>e</sup> ground, & where he was buried afterward when he died.

This

This place hath bene notably kept from the beginning and is repaired still by the Christians: but yet in poore and very bare sort: And this is all that I saw in Bythinea.

From hence we rode vnto mount Oliuet, and passing by Bethphage, they brought me to y place where our Sauiour toke the asse and Colt when hee rode to Ierusalem vpon Palme Sunday. Riding fro Bethphage directly south, we came to the foot of Mount Oliuet, where they shewed me the place Benedicte of the Virgin Marias Annunciation: & ascending to y top of y mount, we saw y place of our Sauiours Ascension: At y sight whereof we said our prayers, and were commanded withall to say siue Pater Nosters, & siue Aue Marias, but we said the Lords prayer, took notice of the place and departed. This is the very highest part of Mount Oliuet, and hence may be discerned many notable places: as first, West fro it is the prospect of the new Citie of Ierusalem: South-west from it, may be seen the prospect of Mount Syon, which is adioyning to new Ierusalem: also in the vale betwene Syon and the Mount whereon I stood, I saw the Brooke Cedron, the Poole Silo, the Garden wherein our Sauiour prayed, the place where afterward he was betrayed, and diuerse other notable things in this valley of Gethsemanie: as the tomb of Absolon, King Dauids son, the tomb of Ichohaphat, and others, which I will speak of when I come to them.

Full South from Mount Oliuet I could see the places we came last from, as all Bythinea and Bethphage: al o east north-east from this Mount, may be seen both the Riuer of Iordan, which is some 15 miles off, and Iericho, which is not far, because it is to the Westward of Iordan.

From Mount Oliuet East & East South-east, may be seen the lake of Sodom and Gomorrha, which is some 100 miles long, and 8 miles ouer: all these places I set with the Compasse, when I was on Mount Oliuet: for I stayed on the top of it some two houres & a halfe, haniug a little Compasse about me.

C

Descending

Descending hence to ward the soote West ward, we came to a place where the Friers told me, that a woman called Saint Pelagia, did penance in the habite of a frier: where at I smiling, they demanded why I did so: I answered y<sup>e</sup> to belicue Pelagia was a Saint, stood out of the compasse of the Cræd: they told mee, when I should come home at night they would shew mee sufficient Autho<sup>r</sup>s for it: but when I came home, I had so much to do in w<sup>r</sup>iting my notes out of my table-book, that I had not leasure to br<sup>g</sup>e their Autho<sup>r</sup>s for Saint Pelagia.

By this time they brought vs to the place where our Saviour did soze: & the iudgement, then where he made y<sup>e</sup> Pater Noster, and then where the Apostles made the Creed.

From hence we came to the place where Christ wept for Ierusalem, and from thence to the place where the Virgin Mary gaue the Cirdle to S. Thomas; and then to the place where she prayed for S. Steuen. All these last were coming downe Mount Oliuet, to ward the valley of Gethsemainie, where by the way we came to our Ladies Church, wherein is her Sepulchze, and the Sepulchze of her Husband Ioseph, with the Sepulchze of Anna, and many others in that Church.

This Church standeth at the foot of Mount Oliuet, & was built (as they say) by Helena the mother of Constantine the Great: Here the Friers went into the Virgin Marias Sepulchze, and there either said Masse or Prayers, while we in the meane time went to dinner.

In this Church is a Fountaine of exceeding fine water, and in regard we went downe into a Vault, as it were, it giueth a maruellous loud echo or sound.

Hence we went to the Cause whether Iudas came to betray Christ when he was at prayer, and thence to the garden where our Saviour left his Disciples, commanding them to watch and pray, but found them sleeping at his returne: then they brought me to the garden where Christ was taken: and all these last th<sup>re</sup> were in the valley of Gethsemanie.

Gethsemanie. Riding vnto the towne (whereof the valley beares the name) on the left hand I saw the befoze remembred Sepulchres of Absolom and Iehoshaphat, and on the right hand the Brooke Cedron, which at my being there had not one drop of water in it (for indeed) it is but a ditch to conuey the water to the two hills (I meane Mount Oliuet, and Mount Syon) when any store of raine falleth. And this ditch, or Brooke Cedron, is in the valley betwæne both those Hills.

Hard by the brook Cedron, they shewed me a stone marked with the feet and elbowes of Christ, in their throwing of him downe when as they tooke him, and euer since (say they) haue those prints remained there.

From thence we rode to the place where S. James the yonger did hide himselfe, and afterward was buried there: there also they shewed where Zachariah son of Barachiah was buried, and brought me to another place, where (they say) the Virgin Mary vsed often to pray.

Thence we est-sone to the pole of Silo, wherein S. Burrel & I washed our selues, & hence we wete shewen the place where the Prophet Esay was saten in pieces: thence they guided vs to an exceeding deepe well, where the Jewes (as they say) hid the holy fire in the time of Nabuchadonozer.

Here we ascended from the valley to a hill side, which lyeth iust South from Mount Syon, but there is a great valley betwæne, called Gehemion, and there they shewed me the place where the Apostles hid themselves, being a Cave in a Rock. Ascending higher hence, they brought me to the field, or rather to be more rightly termed the Rock, where the common buriall place is for strangers, being the very same (as they say) which was bought with the 30 peces of silver, that Iudas receiued as the price of his Treason, which place is called Aceldema, and is fashioned as folloiweth. It hath 3 holes aboue, and on the side there is a vent, at the vpper holes they vse to let downe the dead bodies, to the estimation of some fifty foot downe.



In this place I saw two bodies, new & very lately let  
downe, and looking downe (for by reason of the three great  
holes aboue, where the dead bodies lie, it is very light) I  
receiued such a sauoz into my head, as it made mee very  
sick, so that I was glad to entreat the friers to go no fur-  
ther, but to returne home to the Citty.

So heere we went throughe the valley of Gehemion, and  
at the foots of Mount Syon (hauing a little bottle of water  
which I brought from the Hole Silo) I drank, and rested  
there an houres space, eating a few Raisins and Olives  
which we brought with vs from Jerusalem in the morn-  
ning.

After I had well rested and refreshed my selfe, we began  
to ascend Mount Syon, and a little way by the hill they  
shewed me the place where Peter hauing denyed Christ,  
and hearing the Cock crow, went out and wept.

Ascending higher, they shewed me the house where the  
Virgins Mary dwelt, which was neere vnto the Temple:  
thē they brought me to the place where the Iewes setting  
on the blessed Virgins Mary to take her, she was conueyed  
away by miracle.

Hence we went to the house of Caiphas, which was some  
what higher vpon Mount Syon, & there I saw the prison  
wherein our Sauour was detained. Passing on still hig-  
her, they guided me to a little Chappell which is kept by  
the Armenians, wherinto entring, at a high Altar they shew-  
ed me the Stone which was vpon our Saviours Sepulchre  
(as they say) and it is neere to the place where Peter deny-  
ed Christ: for there they shewed mee the Pillar whereon  
the Cock stood when he crowed.

Hence was I brought to the place where our Sauour  
made his last Supper, and thence I came where the holy  
Ghost descended vpon the Apostles: whence passing on,  
they shewed mee the place where Christ appeared to his  
Disciples the eighth day after his Resurrection, where  
St. Thomas desired to see his wounds.

Perce



peere to this place vpon Mount Syon, the Virgin Mary died, & hard by, they shewed me a place bought by the pope of the Turkes, for the buriall of the European Christians, because he would not haue them cast into Aeldema: they told vs y<sup>e</sup> the yeare before, & Englishmen were buried in y<sup>e</sup> place, whether by the Friers poisoning the, or howsoever else it hapened, but we thought it strange that all should die together in one week. Thence come we to the house of Annas the high Priest, which is now but a paire of very old wals, and nothing else of it to be seene: but at the side of one of the wals is an old Olive tree, whereto they told me that our Saniour was fast bound: & demanding a further reason thereof, they said that when hee was brought vnto his house, Annas being asleepe, his people would not awake him: so during their time of stay, they bound him to the said Olive tree, and when he awaked, then hee was brought in and examined.

Departing hence toward the South gate of the Citie which standeth likewise vpon Mount Syon, wee alighted from our Ases, and entring, I noted it well: for I had seene thzee of the foure gates.

And being desirous to see y<sup>e</sup> South gate also, they brought me to the Church of S. Thomas, which is within the wall all ruinated: then to the Church of S. Marke, where Peter came being deliuered out of prison by the Angell y<sup>e</sup> brake open the gate. Then they shewed me the house of Zebedeus, whence we came to a place kept by the Abashenes, and there ascending first by a darke way, led on by a line or cord, wee attained to a high place neere to the Sepulchra Sancta, where I paid two peeces of silver to go in, & being entred, I demanded what place it was: the same (quoth they) where Abraham would haue sacrificed his son Isaac. Thence went we to the prison whete S. Peter and Saine Iohn were, being the next doze to the prison wherein I was put before: which made me the sorrier, that it was not my fortune to haue gone into it being so neere it.

Hence we came to the North-gate being on Mount Calvary side, where hauing well viewed the gate, and perceiuing it wared late, we went directly home : this was my third daies worke, in and about Ierusalem, wearied not a little with often alighting to pray: for at each severall place befoze recounted, wee dismounted and sayd the Lords prayer on our knees.

On the morrow being the 28 day, early in the morning, we took our Asles, riding forth at the West gate, thzough which I first entred, and passing on the Southward, wee left Mount Syon on the left hand: at the fote wherof they shewed me the house of Vriah, and the fountaine where Bersaba washed her selfe at, when King Dauid espied her out of his Turret.

Thence went we to the place where the Angell took vp Abacuck by the haire of the head, to carry meat to Daniel in the Lyons den. Next came wee to the place where the wise men found the Star when it was lost, & then where the Virgin Mary rested her selfe vnder a tree, as she came from Bethelern to Ierusalem, which tree they still repaire by setting another close to the root of it.

Hence rode we to the house of Elias the Prophet, where they shewed me his vsuall place of sleeping, and his house standeth so vpon a hill, as from thence I did see Bethelern a farre off.

Thence we went to an old ruinated house, which they told me was Iacobs: which may the better appeare to be so, for in the field therto adioynning, is the tomb of Rachel, Iacobs wife: and some two miles from this tombe is a towne in the same field called Bethesula, the inhabitants whereof are all Christians.

In this great field (being betwixene Ierusalem and Bethelern) did lie the camp of Senacherib when he besieged Ierusalem. From hence we rode to the field, where the Angels brought tydings of great ioy to the shepheards, which is two miles from Bethelern: and thence we rode to Bethelern

to the Monastery, wherein were some ten Friers; who welcommed me very kindly, and brought me first into a great Church, then into a large entry, wherein I saw the name of M. Hugo Stapers twice set, one aboue another, and betwene them both I set my name.

Then they guided mee downe the staires into a vault, where was a Chappell set in the place of ours Saniours Nativity, enclosing both it and the Maunger wherein Christ was laid, and also the place where he was presented with gifts by the wise men.

Duer this Chappell is a great Church, built by Duæne Helena mother to Constantine the great (as they say) and further I saw diuers Tombes of holy men and others.

Going vp to the top of the Church, I saw vpon the leads the name of M. Hugo Stapers againe ingrauen, which made mee looke the earnestlier for some other Englishmens names, but finding none, I graued downe my name and came away: then went wee in and dyed with the Fryers.

After dinner, they brought mee to a place whers the Virgin Mary hid her selfe, when search was made to kill the Childzen.

So taking my leaue of Bethlem, giuing the Friers 3 peces of Gold for my dinner and my company with mee, being 8 in number, mounting on our Asses, we rode to the Well, where King Dauids three Captaines fetched water for him, thzough the whole host of the Philistines: which standeth a little way from Bethlem, towards Ierusalem, and hath three places to draw water vp.

Hence went we presently backe to Ierusalem, entring the gate at 4 of the clocke in the afternone, and at 5, the Turkes let vs in to the Sepulchra Sancta, each of vs paying nine peces of Gold for our entrance.

So sooner were we in, but they locked the gates, so there I stayed till a 11 of the clocke the next day, and then came we forth: now folloves what I saw in Sepulchra Sancta.

First,

First I noted hanging without the gate, at the least 100 lines of strings, and in the gate is a great hole, whereat a little child may easily creep in: whereof demanding the reason, they told me that the hole serued to giue victuals at, for them which lie within the Church, which are aboue 300 persons, men and women, all Christians, and there they liue continually night and day, and can haue no passage in or out, but when the Turkes do open the gate for some Pilgrime: which hapeneth not sometimes in 14 daies: wherefore these Christian legiers in the Church haue there their whole household, and boarded lodgings there builded for them.

The strings before spoken of hanging at the gate, haue each one a bell, fastned at the lodgings, and when their seruants (which are without) bring them any meate, each rings the Bell belonging to his household, and so come accordingly (each knowing his owne Bell) for receipt of their food. The severall sorts of Christians which I saw in this Church, I will in order describe vnto you.

First, the Romanes, for they haue the greatest sway of all. Secondly, the Greekes, for they be next in number to the Romanes, yet little better then slaues to the Turk. Thirdly, the Armenians, who haue bin so long time seruants to the Turk, & hauing forgotte their cōw language, they vse all their ceremonies in the Arabian tongue, & so I heard them. The 4 sort of Christians are Nestorians, who are as slaues to the Turke, & haue no other language then the Arabian. The first are the Abaschenes, being people of y<sup>e</sup> land of Prester Iohn. The first are the Iacobines & are circumcised Christians, but slaues likewise & seruants to y<sup>e</sup> Turk.

All these (Christians in name) haue bought of the Turk their severall places in the Church, and by comes for ease, being neuer fewer in number of all these fīre sorts then 250 or 300 continually there lying, and praying after their manner.

The places where they ordinarily vse to go & say their deuotions

deuotions are thus as I describe them, and as the Romane Friers brought me to them.

First, the Pilar whereat our Sauour was whipped.

Secondly, the place where hee was imprisoned, while they were preparing or making his Crosse.

Thirdly, where the Souldiers diuided his Garments.

Fourthly, where the Crosse was found by Quene Helena, which is at the fote of Mount Caluarie, and hard by it, is the Chappell of the said Quene Helena.

Fiftly, the place where Christ was crowned with Thornes: which I could not see till I was glad to giue the Abathenes that kept it two peeces of silver.

Sixtly, the place where the Crosse being laid along on the ground, our Sauour was nayled fast vnto it.

Seuenthly, the place on the top of Mount Caluarie, where the Crosse stood when he suffered.

Eighthly, the Rocks that rent at his crucifying, which is a thing well worth the beholding; for it is sit, like as it had bene clef with wedges and beetles, even from the top to the two third parts downewards; as it were through the brow and breast of the Rocks: For is the rent small, but so great in some places, that a man might easily hide himselfe in it, and so groweth downward lesse and lesse.

Ninthly, the place where the three Maries annointed Christ after hee was dead.

Tenthly, where hee appeared to Mary Magdalen in the likenesse of a Gardiner.

And whence we came to the Sepulchre it selfe, which is the last place where they vse any prayers.

From whence I went to see the Tombes of Baldwin and Godfery of Bulloigne: And returning backe to the Sepulchre, I measured the distance betwene place and place, spending thus the time from foue of the clock before night, when I came in, vntill next day at eleuen of the clocke at my coming forth, writing downe all things I thought note-worthy.

My companion Maister Iohn Burrell and I, being thus come forth of the Church, wee went to the Pacer Guardian to dinner, where wee had tydings that fise other Englishmen were arrived at the Citie gates, directing towards Aleppo. Their names were M<sup>r</sup>. William Bedle, Preacher to the English Merchants, which were Liegers at Aleppo: M<sup>r</sup>. Edward Abbot, servant to the right Worshipfull Sir Iohn Spencer: M<sup>r</sup>. Geffery Kirbie, servant to the Worshipfull M<sup>r</sup>. Paul Banning, and Liegiers for them in Aleppo: two other yong men, the one called Iohn Elkins, the other Iasper Tymme. These five hearing of my being there, came all to the house, and these (though they saw not my imprisonment, nor were with mee at the sight of those things, in and about Ierusalem) can witnesse that they were acquainted therewith at the gates, and testifie the other truths beside. These men, as also my companion Maister Iohn Burrell, I left behind mee in Ierusalem, departing thence to see other places in the Countrey of Palestine: But let me first tell you, what I observed in the Cities situation, because I was informed befoze I came to see it, that it was all ruinated (albeit on the sight thereof) I found it otherwise, having a little COMPASSE about mee, to see such places as I could easily come by.

Understand then first of all, that the very heart of the old Citie was seated on Mount Syon and Mount Moria: to the North part whereof was Mount Caluarie without the gates of the old Citie, about a stons cast and no further. But now I find this new Citie situated so farre in the North part, that it is almost quite off Mount Syon, but yet not off Mount Moria, which was betweene Mount Syon and Mount Caluarie, so that now (vndoubtedly) the South wals of the Citie are placed on the North side of the Hill of Syon. The East wall which doth confront Mount Oliver, is a great part of the ancient wall, and so from the South-east angle North.



a quarter of a mile behind Mount Caluarie: so that Mount Caluarie, which was in former times a stone cast without the Citie, and the appointed place for ordinary execution, I find it to be now seated in the heart or middle of the new Citie.

This Mount Caluarie is not so high as to bee called a Mount, but rather a piked or a spired Rocke: For I noted the situation of it, both when I was at the top of it, and when I came to the Sepulchre, the Sepulchre being distant from it (I mean from the foot of it) 173. foot, as I measured it: Whereupon I conclude, that the place of buriall, which Ioseph of Aramathia made for himselfe, was from the foot of Mount Caluarie, 173 foot Westward, in which place is the Sepulchre of our Saviour.

The Sepulchre it selfe is two foot and a halfe high from the ground, eight foot in length, and foure foot broad wanting three inches, being couered with a faire Stone of white colour. Ouer the Sepulchre is a Chappell builded, the South wall whereof is ioined close with the South side of the Sepulchre: and the Chappell is of like Stone as the Sepulchre is, consisting of sixteen foot in breadth, sixe and twenty foot in length, and aboue forty foot in height. In this Chappell are alwaies burning thirty or forty Lampes, but vpon Festiuall daies more, which are maintained by gifts giuen at the death of Christians in Spaine, Florence, and other parts, to bee kept continually burning, and the giuers of these Lampes haue their names ingrauen about the vpper edges of them, in letters of gold, standing in a band of gold or siluer.

This Chappell is inclosed with a Church, and yet not it onely, but therewith is circled in all the before named holy places, viz. where Christ was whipt: where hee was in prison: where his garments were diuided: where the Crosse was found: where hee was



crowned with Thrones : where hee was nayled on the Crosse: where the Crosse stood when hee suffered : where the baile of the Temple rent : where the thre Mariæ appointed him: where hee appeared to Mary Magdalen: and in briefe, all the most notable things, either about Mount Caluarie, or Iosephs field of Aramathia, are inclosed within the compasse of this Church, which was builded by the fore-remembred Quene Helena, Mother to Constantine the Great, shee being (as I haue read in some Authors) an English woman and daughter to King Coel, that builded Colchester: which being vrged to them, they dyed it. I measured this Church within, and found it to be 422 sadomes about: the one side of it like wise I found it to bee 130 sadomes: Thus much for Mount Caluarie, which is in the midst of the Citie now.

From the North-east angle of the Citie to the North-west, is the shortest way of the Citie, and from the North-west angle to the South-west, is as far as from the South-east to the North-east: But from the South-west to the South-east, which is the South-wall that standeth on the foote of Mount Syon, I measured, and found it to be 3775 foote, which is about thre quarters of a mile. Upon this South side of the Citie, is a great Iron gate, about which gate are laid 17 peces of brasie Ordinance: This gate is as great as the West gate of the Tower of London, and exceeding strong, the wals being very thicke, and on the South side 50 or 60 foote high: So much for the South wall and side of the Citie.

The North wall is not altogether so long, but much stronger, for on the North side it hath bene often surprised, but on the South side neuer: and on the East side it is impregnable, by reason of the edge of the Hill which it standeth on, which is fve times as high as the Wall.

On the North side are 25 peces of brasie ordinance  
newe

neere to the gate, which is of Iron also, but what is in other places, as at the corners or angles, I could not come to see, and demand I durst not. The East wall, containing the gate where Saint Stephen was Stoned, a little without, and to this day called Saint Stephens gate, I saw but five peeces of ordinance there, and they were betweene the gate and the relique of Port Aurea, which is to the southward: and concerning the West side of the Citie, at the gate whereof I intred at my first arrivall, it is very strong likewise, and hath fifteens peeces of Ordinance lying neere together, and all of Masse: This gate is also made of Iron, and this West wall is altogether as long as the East wall; But it standeth upon the higher ground: so that comming from the West, to the West wall, you can see nothing within the Citie but the bare wall: but upon Mount Oliuet, comming towards the Citie, from the East, you haue a very goodly prospect of the Citie, by reason the Citie standeth all on the edge of the Hill.

To conclude, this Citie of Ierusalem is the strongest of all the Cities that I haue yet seene in my iourney, since I departed from Grand Cayro: but the rest of the country is very easie to be intreated: yet in the Citie of Ierusalem are three Christians for one Turke, and many Christians in the Country round about, but they all liue poorly vnder the Turke.

Now concerning how the Country about Ierusalem lyeth, for your moze ease and perfect vnderstanding, I will familiarly compare their severall places, with some of our native English Townes and Villages, according to such true estimation as I heare made of them. Imagine I beginne with London, I meane much upon the point or distance.

The Citie of Bethlem, where Christ our Saviour was bozne, is from Ierusalem as Wanfworth is from London, I meane much upon the point in distance.

The plaine of Mamre is from Ierusalem, as Guilford is from London: in which place or nere to it, is the Citie of Hebron, where our Father Abraham lyeth buried.

Bershaba is from Ierusalem, as Alton is from London: Ramoth Gilcad is from Ierusalem, as Reading is from London.

Gaza, which is the South-west part of Palestine, is from Ierusalem as Salisbury is from London.

Ascalon is from Gaza South-east.

Ioppe is from Ierusalem as Alisbury is from London.

Samaria is from Ierusalem, as Royston is from London.

The Citie of Nazareth is from Ierusalem as Norwich is from London.

From Nazareth to Mount Tabor and Hermon, is five miles South-east: these two do stand very nere together, Tabor being the greater.

From Tabor to the Sea Tiberias, is eight miles South-east.

From Ierusalem to Mount Sania, is ten daies tourney, and South-east thence.

These places last spoken of (beginning at Samaria) I was not in, but the other five Englishmen that met me in Ierusalem, comming through Galilee, they came through them, and of them had I this description: they received of me likewise the description of my journey through Palestine.

The place where Christ fasted 40 daies and 40 nights, called Quarranto, is from Ierusalem as Chelmesford is from London.

The River Iordan (the very nearest part thereof) is from Ierusalem as Epping is from London.

Iericho, the nearest part of the plaine thereof, is from Ierusalem as Lowton hall (Sir Robert Wraths house) is from London.

The lake of Sodom and Gomorrah, is from Ierusalem

as Grauesend is from London.

The riuer Iordan runneth into the Lake, and there dyeth, which is one of the greatest secrets (in my mind) in the world, that a fresh water should run continually into this salt Lake, and haue no issue out, but there dyeth: and the said Lake continuing still so salt, as no weight of any reasonable substance will sinke into it, but flieth vpon it, as a dead Man or Beast will neuer go downe. And further note, that what filth soeuer is brought into it by the Riuer Iordan, or any other substance, it flieth continually vpon the water, and being tossed thereon by force of the weather, in time it becommeth a congealed froth, which being cast vpon the bankes, and there dryed by extreme heate of the Sun, becommeth black like Pitch, which in that Country is called Bitumen, whereof I haue brought some with mee from thence. This Lake is about eight or nine miles broad, and about eighty or a hundred miles long: the length stretching from the North, where the Riuer Iordan falleth into it, to the Southward, and hath no farther issue.

The fields where the Angels brought tydings vnto the Shepheards, lieth from Ierusalem as Greenwich doth from London.

Mount Oliuet lieth from Ierusalem as Bowe from London.

Bethania is from Ierusalem as Blackwall is from London.

Bethphage is from Ierusalem as Mile-end is from London.

The valley Gethsemanie is from Ierusalem as Ratcliffe Fields lie from London.

Brooke Cedron is from Ierusalem, as the ditch without Algate is from London.

Mount Syon is nere adioyning to Ierusalem, as Southwarke ioyneth to London.

Thus haue I described the Citie of Ierusalem, as it is

is now built, with all the notable places therein, and nere vnto the same, and the Country about it: by which comparisons you may well vnderstand the situation of most parts of the places nere vnto it: and thereby you may perceiue that it was but a small country, and a very little plot of ground, which the Israelites possessed in the Land of Canaan, which as now is a very barren Country: For that within fiftene miles from Ierusalem the Country is wholly barren, and full of rocks, and thorny: and vntill it be about the plains of Iericho, I know not any part of the Country at this present that is fruitful: what it hath bene in times past, I referre you to the declaration thereof made in the holy Scriptures: My opinion is, that when it was fruitful, and a Land that flowed with Milke and Hony, in those dayes God blessed it, and that as then they followed his Commandements, but now being inhabited by infidels (that prophane the name of Christ, and liue in all filthy and beastly manner) God curseth it, and so it is made barren: for it is so barren that I could get no bread when I came nere vnto it: For that one night as I lodged without of Ierusalem, at a place called in the Arabian tongue, Cuda Chenaleb, I sent my poore to a house (not farre from the place where we had pitched our Tents) to get some bread, and hee brought mee word that there was no bread there to be had, and that the man of that house did neuer eate bread in all his life, but onely dried Dates, nor any of his household: Whereby you may partly perceiue the barrennesse of the Country at this day, onely as I suppose by the curse that God layeth vpon the same: for that they vse the sinne of Sodom and Gomorrah very much in that Country, whereby the poore Christians that inhabite therein, are glad to marry their daughters at twelue yeeres of age, vnto Christians, least the Turkes should rauish them: and to conclude, there is not that sinne in the world, but it is vsed there

there emerged those Infidels that now inhabite therein, and yet it is called Terra Sancta, & in the Arabian tongue Cutha which is the holy Land, bearing the name onely and no more: for all holiness is cleane banished from thence by those Theeves, filthy Turks and Infidels that inhabite the same: And having my certificate sealed by y<sup>e</sup> Quadrian, and a letter deliuered vnto mee, to shew that I had washed my selfe in the Riuer of Iordan, I departed from Ierusalem, in the company of the Moore, that holpe to get me out of prison, leauing Maister Edward Abbot, Iefferie Kerbie, Maister Iohn Elken, Iasper Tymme, and Maister Beadle the Preacher (whom I met there by chance, not knowing of their coming) behind mee in Ierusalem, and which grieved mee most, the Gentleman of Middleborough, called Maister Iohn Burrell, that I met withall at Grand Cayro, that had boznenie company from thence to Ierusalem, forsooke mee there, and stayed also in Ierusalem with the other fine Englishmen, and so was I left alone to the mercy of my Moore that kept mee company, and neuer left mee till I came to Grand Cayro. Now what happened vnto me in my travelling from Ierusalem to Cayro, and from thence to Alexandria, where my ship lay, I will hereafter declare.

Departing from Ierusalem, we got safely to Rama and from thence went to Ascalon, and so to Gaza, that lyeth vpon the Borders of the Desarts of Arabia: at one of those two places I hoped to haue some passage by water, either to Alexandria, or to Damietta, but sayling thereof, I was in a maze and knew not what to do; whether I were best to go backe againe to Ierusalem, or to put my selfe desperately into the hands of the wilde Arabians, to be by them conducted to Grand Cayro: one of those two courses I must of force take, so there was no hope of passage, and yet I had another hope, but to no end, which was, that I should finde passage at



Ioppa, and for that cause I stayed at Gaza, and sent my  
 Hooze to Ioppa to seeke for passage, but there was none  
 to bee had. At last considering with my selfe that my  
 hast into Egypt was great; for I had left my man Wal-  
 dred in Cayro, with my stocke of one thousand two hun-  
 dred pounds, and my ship lay in the roade of Alexandria,  
 with sixtie men in her, and whether they would depart  
 without me, or no, I knew not: for that, when I went  
 from them to go by to the Riuer of Nylus to Cayro, I had  
 no intent to go for Ierusalem. My businesse standing at  
 that point, I was forced to this extremity, to make away  
 all the money I had about mee, and to put my selfe into  
 they hands of two wilde Arabians, that undertooke to  
 carry me and my Hooze (without whom I durst not go)  
 to the Citie of Cayro in foure dayes, if I would pay them  
 foure and twenty Sultans of Gold, when I came to the  
 Materia neere to Cayro, and vpon that condition, they  
 would deliuer mee safely there, otherwise they said that  
 they would carry me prisoners with them, or else cut my  
 throate; And so agreeing with them, by my Hooze that  
 spake for mee, and withall warranted mee to go safely,  
 swearing that he would not leaue me by any meanes; the  
 two wilde Arabians provided two good Dromidozies for  
 vs to ride on, I the Hooze riding befoze, and the Arabi-  
 ans behind vs, two vpon each Dromidozie, and so depar-  
 ted from Gaza, about two in the clocke in the afternone,  
 and rode a hard pace: those kind of beasts going so hard,  
 that within foure houres I was so weary, that I desired  
 them to suffer mee to light downe to rest mee, which wee  
 did about five of the clocke in the euening, and being  
 alighted, the Arabians tyed the Dromidozies two for  
 sixte together, as their manners is, making them kneele  
 downe: which done, wee sate downe to eate a few Raisins  
 and Bisket, such as wee carryed in our Alforzes; but in  
 the meane time, one of our Dromidozies brake his  
 strings, being but a small peece of a basell, and ranne  
 backe



backe againe towards Gaza, whereupon one of the  
 theuesooke the other Dromidozie, and made after him,  
 untill both he and the other had broke loose and ran  
 away, were both out of our sight: then the other Ara-  
 bian that stayed behind with vs, ranne after them, and  
 we were left alone in the wilde Desarts of Arabia: at last,  
 night approaching, and both our guides, and Dromido-  
 ries being gone, we were both in no small feare, what  
 would become of vs: in which case, leauing my Hooze  
 with my Alforges (wherein wee carryed our victuals)  
 I went by to the top of a sandy hill, not far from thence,  
 to see if I could espy our two theues, but I was no sower  
 upon the top of the hill, but I saw foure wilde Arabians  
 come running towards mee, from the other side of the  
 sandy hill: which I perceiuing, ranne in great hast to  
 my Hooze, yet I could not runne so fast, but one of the  
 theues was at my heeles, and drawing out his sword,  
 bad my Hooze deliuer mee vnto him; but the Hooze made  
 him answer, and bad him search mee (for hee knelo well  
 that I had nothing about me worth any thing, onely my  
 haire cloth Coate) and said further vnto him, this Guaire  
 (which is as much to say as vnbelæuer) is to be con-  
 ducted to Cayro in foure daies, by two of your compani-  
 ons, and therewith named them vnto him, whereunto  
 they all made answer and said, that if it were true, they  
 would do me no hurt, but if their companions come not  
 againe with their Dromidozies, then they would carry  
 vs away with them, but within two houres after in the  
 night time, my two Arabians came againe with their  
 Dromidozies, and then they were all fellow theues.  
 And wee gaue them a few Raisins and a little water, and  
 so departed, and the fourth day at night wee came to  
 a place where the Arabians had Tents, and there they  
 gaue mee some Camels milke, and beheld me so earnestly,  
 as if they had neuer sene a white man before: From  
 thence wee departed, and the next night wee came to

Salhia, where being soze shaken in my body (notwithstanding I was rolled with rollers) I was constrained to giue ouer my Dromidozies, and to get Hozles, which they procured there of some of their acquaintance. This Dromidozie is a kind of beast like vnto a Camell, but it hath a lesser head, and a very small necke, but his legges are as long, and there is no moze difference betweene a Camell and a Dromidozie, then there is betwene a Mastie-dog and a Grey-hound: those beasts eate but little, and drinke lesse, for they drank not as long as I was with them; and it is said that they will not drinke in eight or ten daies together, but cannot abstaine so long from meate. And by this you may see that I was as farre in foure daies, as I was going in twelue daies before: I thinke a good Hozse will runne as fast, but not continue it: their pace is a reaching trot but very hard and quick. From the edge of Salhia, which is vpon the East side of Gozan, I tooke Hozse: But the reason why the Arabians did grant to get me hozses, was not because they pityed me for my wearinesse, but for that they durst not go any neerer to the inhabited Countrey with their Dromidozies, and there one of them stayed, and the other went with me to Materia, from whence I sent my Poore to Cayro, to fetch mee their hyer, and there I payd them that let me the hozses, five peeces of Gold, and gaue the two wilde Arabians twenty foure peeces of Gold, and therewith they deliuered me in safety into the custody of my Poore, within three miles of the Citie Cayro, where I was welcomed by the Consull and others there resident, and there I payd my honest Poore five peeces of Gold, and bought diuers provisions for him to furnish him in his iourney to Mecha, in which iourney, as hee returned againe hee dyed.

In Cayro I stayed two daies, and the seuenth night after I came to Bullac, and there tooke boate, and in three daies I got downe the Riuer of Nylus to Rossetta, and there

there taking horse with a Ianisarie, I fell into greater danger then any I had during my iourney; for that betwene that Towne and Alexandria, there were diuerse great Ianisaries that came from Constantinople, that were newly landed at Alexandria, who hauing tyed their horses, would haue taken our two Mules from vs, which my Ianisarie refused them, and therewith drew out his sword, and they to be reuenged came running to take me, and hauing laid hands vpon mee, foure of them beate mee cruelly and drave mee to the passage that was hard by, and there would haue killed mee, which my Ianisary perceiuing, and seeing that nothing could appease them but our two Mules, after he had bene soze wounded, he deliuered them vnto the other Ianisaries, or else I had there beene slaine, after my long and weary iourney, being twithin fise miles of my ship, that lay in the Roade at Alexandria: and so he being soze wounded, and I well beaten, at last we got to the gates of Alexandria, but it was so late that we could not get in, but were forced to stay all that night (till morning) vpon the hard stones, and in the morning I got aboard of my ship, when I had beene from it fifty daies:

And so I ended my Pil-  
grimage.

FINIS.



